



Painting by Juan Vladimir Martinovich

Listening to Saint Michael...

[Nef October] Lately, an Englishman, whom we had here the other day, with the Superior of the minor seminary of Yvetot, far from being distanced from the Church by the bad example of a priest, felt more inclined towards her. After having refused in London a benefice of £30,000, he went to Rome with his wife, to examine at its source the doctrine of the Roman Church, where his conscience told him that truth lay. He visited Saint Peter's one day, and considered everything with the utmost care; a priest was baptising in a side chapel, he drew near; and as the priest performed the ceremonies in a rather distracted and flippant manner, this good Englishman feared that this conduct would scandalise his wife; He immediately turned her away from this place and took her elsewhere.

...Later he said: the superficial way of celebrating of this Roman priest, rather than causing in me a refusal of his religion, was attracting me more strongly. Surely - I said to myself - the Roman Church is the true Church, since she never ceases to exist with the same unity and majesty, in spite of the misconduct of her members and even of her ministers. It was the Spirit of God who was speaking in him.

Cachica Notebook, 10



Societas S^{mi} Cordis Jesu
BETHARRAM

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2017

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NE

NOUVELLES EN FAMILLE
NOTICIAS EN FAMILIA
NOTIZIE IN FAMIGLIA
FAMILY NEWS

News bulletin of the Congregation
of the Sacred Heart of Jesus of Betharram

A WORD FROM THE SUPERIOR GENERAL

115th year
10th series, nr 131
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**"Peace be with you; As the Father has
sent me, so I send you." (John 20.21)**

Dear Betharramites,

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In continuing to reflect on the General Chapter, I hope to finish here, the editorial of last month which echoed these words *"Look, I am sending you out ..."* (cf Mt 10.16).

Christ, who has called us, has dignified the life of our missionary family. Full of gratitude, we want to devote ourselves to an intercultural project owned by all, sustained by the availability of all, and that gives priority to the most needy and vulnerable, in order to serve and bring healing with the power of the Gospel.

Today we often feel a lack of strength, fatigue and sometimes even disappointment... we are like wounded healers whom Jesus continues to lovingly challenge, so that we give an unconditional response and will *"refuse to remain silent about what we have seen and heard"* (Cf. 1 John 1 ff).

I would like to briefly recall two themes that seem to underlie the call to "go out" that the General Chapter has proposed:

1. For us, to obey is to let ourselves be guided by the God of Love. *He himself makes himself known through his Son Jesus, who is growing in the womb of Mary. This familiar scene (of the Visitation) illustrates the joy felt by John in the womb of his mother, Elizabeth. The Spirit of the Son of God leads her to "go out to meet" her cousin, without delay, as a humble servant.*

Mary becomes missionary, and breaks with all normal conventions for a pregnant woman. She takes a risk and goes out! Guided by faith, she forgets herself. Like this she becomes an image of the mission of the Church, which isn't limited by structured and organised activity, or 'very safe' work, which leaves no room for surprise.

Besides, several Gospel passages tell us that the call of the Kingdom is born when we know how to take advantage of the unexpected breakthrough of the Lord's voice. Listen to him to ask us to go to work in his Vineyard, even when he calls us at the "Eleventh hour", when all hopes seem to have fallen...

Let's look at our reality: a life without surprises, merely structured? An interweaving of schedules, meals, breaks and meetings (& meetings mania)? This puts us on a path that is apparently more "safe", but far too comfortable, and ends up taking away passion from the Gospel and draining hope for the future. Someone once suggested that: evangelising is always a task that has a whiff of insolence and subversion about it... It doesn't thrive on "this is how we've always done things". It requires audacity.

From the beginning of his public life

Jesus the Nazarene proposed to go beyond human calculations. He did not depart from the will of the Father who sent him. His was a passionate and challenging life, and always loaded with an "unexpected" component.

For their part, the missionary disciples doubted ...:

- **Peter and the disciples** are amazed that Jesus is so clear and explicit about his passion and death, and they want to dissuade him. The paradoxical message of the gospel - to lose one's life to win it - passes over his head, as he lets himself be carried away by human logic (like when he hesitated to cast the nets again after having worked all night to no avail). Only faith in the Word of Jesus and allowing himself to be fraternally corrected will change him.
- **The disciples see how the Canaanite woman, the Roman Centurion, the lepers, the blind Bartimaeus,** "steal a miracle" from Jesus. They succeed in doing so because these poor folk surprise the Master with their cry; they implore him, then do what he tells them and allow themselves to be healed. They face risks; they challenge convention, and demand missionary responses and actions from the Good Shepherd. Jesus is not like a salaried official. And by his actions he shows the disciples that he doesn't need officials, but rather workers who believe in the Good News of the Kingdom, and who respond to the poor without making them wait.
- **The disciples, in the Gospel of John,** are surprised because Jesus is

(letter of 21 March 1862). Yet, in the same letter, the founder announced the long-awaited reinforcement: Father Dominique Irigaray and Brother Maurice. Two residences, yes; but a community or two? "Just two!" Michel Garicoïts followed the advice of Father Harbustan (22 July 1862). Cured, Father Harbustan returned to Montevideo. On 2 October he welcomed Father Dominique and Brother Maurice. Eight days later, Brother Joannès arrived. Nothing however, is simple! Bishop Vera, Apostolic Vicar, did not have the unanimous agreement of his clergy; he changed the parish priest at the cathedral - and then came the unexpected attack; the freemason government took the opportunity to exile the bishop. Welcomed by Father Barbé in Buenos Aires, he remained there from 8 October 1862 to 23 August 1863. "The church of the Basques becomes the refuge of defectors and deserters!" declared the one whom power wanted instead of Bishop Vera. On 10 October 1862, the clergy were summoned to recognize this new Apostolic Vicar, but Father Harbustan reacted with one word, "No!" and slammed the door ...; the following Sunday after mass Father Harbustan saw the police commissioner and two policemen coming to find him; he showed no opposition and walked quickly so his guards were out of breath. Very suddenly, he went into a house of one of his friends, a parishioner: the French Consul! The police could not follow him there. Between prison and exile, Father Harbustan chose to go to Buenos Aires. Father Garicoïts encouraged him: "So here you are, confessor !!!" (In the sense of confessor of the faith). When the exiled General Flores created a civil war to return to power (19 April 1863), the

president in office, Berro, thinking of getting Catholics on his side, decreed the end of the bishop's exile: in October 1863, the chimes of all the churches celebrated the return of Bishop Vera. In December, more discreetly, Father Harbustan returned to Montevideo; he continued the work undertaken with generosity.

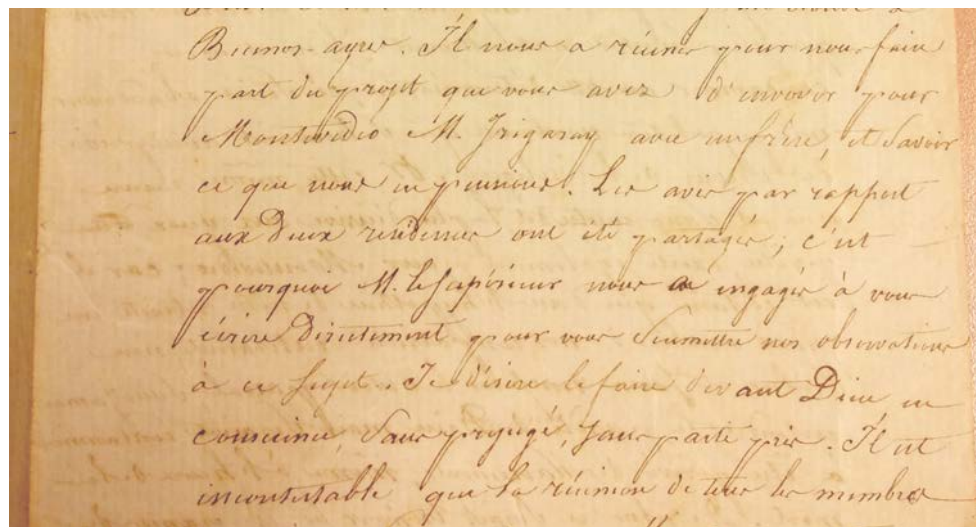
He was the one who completed the so called "Basques" church, planned by Fr. Sarrote, dedicated to the Immaculate Conception according to the wish of the donor of the land in memory of his mother, Conception da Costa. It certainly took time to finish the building: the end date of the work varies between 1869 and 1871 according to the sources ... But as of 1 October 1867, the College was open and also placed under the protection of the Immaculate Conception. When, in 1869, Father Barbé, superior of the religious of America, died, Father Harbustan succeeded him, elected by his brothers. In this capacity, he gathered his people in October 1870, on the 19th in Buenos Aires and on the 27th in Montevideo, to vote a petition to the Holy See asking that the Society of the Sacred Heart be approved. He died in Buenos Aires on 13 January 1873. He served his Lord well! Beñat Oyhenart scj

Beñat Oyhenart scj

Montevideo; but the moment has not yet come: we need good Basque missionaries and a good superior for this residence. It would be a good idea for Mr. Sarrote to address Mgr de Bayonne, or myself, instead of addressing Mgr. de Buenos Ayres". Michael Garioits looked for these good Basque missionaries himself!

After missions to Uruguay, the decision was taken to set up a foundation in Montevideo, with, of course, Father Guimon in charge! He remained in Argentina to preach through Lent in 1861; but just after Easter came the illness that took him away on 22 May. Already on 1 March 1861, Father Harbustan had taken

over from Father Sarrote in Montevideo, with obvious success among the Basques: Msgr. Jacinto Vera, Apostolic Vicar of Montevideo, was obliged "to receive, defend and protect the fathers of the Congregation of the Sacred Heart of Jesus who would be appointed by their legitimate superiors to exercise their ministry on the whole territory of [his] jurisdiction" (letter of April 13, 1861). In early 1862, everything became fragile. Father Harbustan fell ill; Father Barbé sent him back to Buenos Aires; Father Garicoits was considering that Fr Harbustan would return to his native country when he was already presumed to be the superior in Montevideo



Buenos Aires, 20 May 1862,

Rev Fr Superior [Michael Garicoits]

[... Our Superior] has summoned a meeting in order to apprise us of your project to send to Montevideo Fr Irigaray with a brother and to know our opinion. We shared our views about the two residences; that is why the Superior has invited us to write you personally and to submit to you our observations on this subject. I want to do that before God, in all conscience, with no prejudice or preconceived attitude ...

speaking at midday with a woman, and a Samaritan... They don't question him even though they know this isn't politically correct, and they also believed he had better things to do But Jesus, faithful to his mission as an apostle of the Father, trusts that He is the new event that evangelises, the Messiah, it is worth spending time to dialogue with her!... At the end of their dialogue Jesus reveals himself: "It is Me, the one who is speaking to you". So there they are: a deserted well, an empty pitcher and a woman who runs and becomes an apostle for having accepted in faith a thirsty Jew, Jesus, who surprises her.

We too can be challenged by a cultural difference that makes us nervous ... but we do not give up being happy as Betharram, or bringing happiness to others. We will win through if we accept Christ, whose human face has a thousand colours, and a thousand forms, always equal in dignity before the merciful eyes of the Father.

2. The call to incarnate in our concrete life the Face of Christ in each Region and in different cultures.

When we present the Word of God to his People, we do so from a personal experience of faith. This is the guarantee that we're not just giving a beautiful discourse, (but empty of any authentic lived spirituality). Our personal relationship with God is reflected in the way we speak about Him. It gives authenticity to our message: "to speak of a God whom we know and treat familiarly, as if we were seeing Him" (see EN 76). An entire image of God is transmitted when we preach. This Jesus, humble and obedient

that we have internalized in so many years of formation becomes visible, becomes a life proposition. His face is seen and felt in mystery.

Now, when someone does a pastoral activity without appreciating it, without loving it, then it becomes an empty ritual that we go through the motions of doing. Thus, the activity loses all its dynamism and spiritual depth. Announcing the Gospel is a particular form of love and gratitude.

I am glad when I hear people say: "I love the Betharramites' style of preaching". "You have something different ..." "When I heard you, I felt challenged in my own life ..." We must not allow that gift to be extinguished, a gift that is like "an instrument firmly grasped by the hand of the worker" (DS 325), which cooperates with the Holy Spirit in expounding to the faithful the profound meaning of the Gospel.

We must, imitating Mary, be attentive to the innumerable events of life and to the human situations that the community is experiencing, and that offer us the opportunity to witness, in a discreet and effective way, what the Lord himself would like to say in these situations (see EN 43). Always faithful to revelation, as authentic servants of the Word.

In this way, healed and surprised by the God of Love, and ready to proclaim it, we will be like those Betharramites who not only "have something different when they preach", but what characterises them is that they "run and fly in the footsteps of Our Lord Jesus Christ"

Eduardo Gustavo Agín scj
Superior General

Where the Spirit is at work...



The Vicariate assembly is one these essential places for our religious life where the Holy Spirit is at work, enlightens, brings the word...

So, on Friday, November 3, at the formation house of Adiapodoumé (Ivory Coast), was held the Vicariate Assembly. The narratio fidei, based on the circular letter written by our Founder, Saint Michael Garicoits, on October 29, 1860, created a climate of prayer leading to the faith sharing among all the religious present. The discussion touched on different topics: a summary of the 2017 General Chapter guidelines focused on the "Betharram going fourth", a session of work groups, the report by Fr. Théophile Degni SCJ on the last Regional Council, some inputs on the situation of the various Vicariate communities and the report of the advisor on legal issues about the properties of Betharram.

We thank the Lord for this enriching experience.

Jean-Baptiste Harbustan: apostle in Uruguay

Jean-Baptiste Harbustan was born on 5 June 1808 and became diocesan priest on 24 May 1834. He was able to carry out his ministry in his home province, but he was born in Barcus, just like Pierre Sardoy, the priest of the neighboring village ... who was mentored by Father Guimon - him again, and from Barcus as well!

On 16 September 1854, the mission to Buenos Aires was approved. In early 1856, Bishop Lacroix authorized Father Harbustan to go to Bétharram. It all happened very quickly! On 23 April 1856, he joined the Society of the Sacred Heart. For him, as for his friend Sardoy, a few weeks of probation were enough, when it takes two years for others!

The last shall be the first: Fathers Harbustan and Sardoy were the first called to go out to America. Even before Father Guimon, the third Basque! Four men from Béarn followed in the list; and, finally, Brother Joannès, another Basque from Barcus! Why four religious men from this same village? Here, so near Béarn, all men know both languages, Basque and the Béarnese dialect: that was good for missionaries!

Father Jean-Baptiste Harbustan was ready for the mission, even to go as far as the Pampas tribes: he was with Father Guimon when, at the third visit, hostile spears made them retreat (see NEF n° 126, May 2017) ... He became an apostle in Uruguay!

Montevideo! There, on 3 November 1856, the missionaries of Bétharram arrived in America. A brief stopover, and a good welcome. The

next day, on the other bank of the Rio de la Plata, in Buenos Aires, no one was present at their arrival ... Whether due to nostalgia or missionary zeal, they asked very quickly to return to Montevideo.

Between the two cities, Dominique Sarrote, a trappist and former missionary of Hasparren,



was already around. When he arrived at the Rio de la Plata he taught them in their own language, touched by the religious poverty of the Basques. Before returning to his convent, he met the priests willing to take over: "I left [the province of] Buenos Aires and left it in the care of the Bétharram fathers, and I returned [to Montevideo] to prepare a residence and maybe something more for them. We have started to collect materials for a large church, which we will build in the most beautiful part of the city for the use of our countrymen," he wrote to Canon Etcheberry, cousin of Father Garicoits.

On 21 June 1859, the founder answered Father Barbé: "I would like with all my heart to go to the aid of our compatriots of

distant people. Since he had gone on a mission, his mother Maria simply called him: Father. And he was truly a good father to many who needed his testimony, his word and his help including material, in order to become human and Christian. He did a lot of good in Northern Thailand, in Chiang Mai Province over 50 years. He devoted himself both body and soul to the education of children, to celebrate the sacraments, to catechise adults, to give food especially to the poor, to help seminarians to grow in the love of God and of the people, to build churches and schools in order to give people a place to pray and to learn to live. He was really a master of the language. He was involved so much in the mentality and in the local culture that he was asked to collaborate at the national level to translate the Bible into Thai.

More than once, he was also the intermediary, he told me himself, between the civil authorities and some young Italians who had been found themselves in prison because of drugs. He knew Thai better than Italian. He was really impregnated in this culture and in the oriental mentality that when he returned home for the holidays he felt uncomfortable. He had trouble in speaking Italian especially to understand the social, cultural, political and social and also religious changes of our Western civilization. When he wrote to me, he told me about certain parts of his life, his plans, and his occupations.

As a priest and missionary, he was truly a man of God and a man for others. He gave himself totally to the mission, as St. Paul said: "The Lord has helped me. He filled me with strength so that, through me,

the proclamation of the Gospel would be fulfilled to the end. To him also, the Lord gave strength to do a lot of good. Giovanni Papini wrote: "Do not be afraid of death, but only the uselessness of life." His life was neither empty nor useless. He wanted to imitate, on the example of Saint Michael Garicoits, the Sacred Heart of Jesus of Betharram who told us: "Learn from me for I am meek and humble of heart". The Heart of Jesus has been an open heart to all, especially to those who are tired, discouraged, poor and sinners. Father Raimondo had a soft heart like Jesus because he put himself at the disposal in an attitude of merciful, tolerant, and generous towards all. Like Jesus, he had a humble heart because he made himself available by doing the Father's will and serving his brothers.

Fr. Raimondo was truly a priest according to the heart of Christ. A man who spoke little but kept his word, a man with a great heart. He is now living with God. For, as Father David Maria Turollo (Servite Brother) wrote about the dead: "Do not call them dead, because they are more alive than the living, and they are always with us, close to us, and they see us from inside. Let us call them "those who have preceded us" and who are waiting for us in the encounter with the Lord. So, dear Father Raimondo, you preceded us. See you soon in Heaven. And thank you for the good you have sown on this earth.

Alessandro Paniga, scj



Let us love, not with words but with deeds

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE FIRST WORLD DAY OF THE POOR
33RD SUNDAY IN ORDINARY TIME
19 NOVEMBER 2017

2. "This poor man cried, and the Lord heard him" (Ps 34:6). The Church has always understood the importance of this cry. We possess an outstanding testimony to this in the very first pages of the Acts of the Apostles, where Peter asks that seven men, "full of the Spirit and of wisdom" (6:3), be chosen for the ministry of caring for the poor. This is certainly one of the first signs of the entrance of the Christian community upon the world's stage: the service of the poor. The earliest community realized that being a disciple of Jesus meant demonstrating fraternity and solidarity, in obedience to the Master's proclamation that the poor are blessed and heirs to the Kingdom of heaven (cf. Mt 5:3). "They sold their possessions and goods and distributed them to all, as any had need" (Acts 2:45). In these words, we see clearly expressed the lively concern of the first Christians. [...]

We may think of the poor simply as the beneficiaries of our occasional volunteer work, or of impromptu acts of generosity that appease our conscience. However good and useful such acts may be for making us sensitive to people's needs and the injustices that are often their

cause, they ought to lead to a true encounter with the poor and a sharing that becomes a way of life. Our prayer and our journey of discipleship and conversion find the confirmation of their evangelic authenticity in precisely such charity and sharing. This way of life gives rise to joy and peace of soul, because we touch with our own hands the flesh of Christ. If we truly wish to encounter Christ, we have to touch his body in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist. [...]

We are called, then, to draw near to the poor, to encounter them, to meet their gaze, to embrace them and to let them feel the warmth of love that breaks through their solitude. Their outstretched hand is also an invitation to step out of our certainties and comforts, and to acknowledge the value of poverty in itself.

4. Let us never forget that, for Christ's disciples, poverty is above all a call to follow Jesus in his own poverty. It means walking behind him and beside him, a journey that leads to the beatitude of the Kingdom of heaven (cf. Mt 5:3; Lk 6:20).

Poverty means having a humble heart that accepts our creaturely limitations and sinfulness and thus enables us to overcome the temptation to feel omnipotent and immortal. Poverty is an interior attitude that avoids looking upon money, career and luxury as our goal in life and the condition for our happiness. Poverty instead creates the conditions for freely shouldering our personal and social responsibilities, despite our limitations, with trust in God's closeness and the support of his grace. Poverty, understood in this way, is the yardstick that allows us to judge how best to use material goods and to build relationships that are neither selfish nor possessive (cf. *Catechism of the Catholic Church*, N^{os}. 25-45). [...]

I invite the whole Church, and men and women of good will everywhere, to turn their gaze on this day to all those who stretch out their hands and plead for our help and solidarity. They are our brothers and sisters, created and loved by the one Heavenly Father. This Day is meant, above all, to encourage believers to react against a culture of discard and waste, and to embrace the culture of encounter. At the same time, everyone, independent of religious affiliation, is invited to openness and sharing with the poor through concrete signs of solidarity and fraternity. God created the heavens and the earth for all; yet sadly some have erected barriers, walls and fences, betraying the original gift meant for all humanity, with none excluded.

7. It is my wish that, in the week

preceding the World Day of the Poor, which falls this year on 19 November, the Thirty-third Sunday of Ordinary Time, Christian communities will make every effort to create moments of encounter and friendship, solidarity and concrete assistance. They can invite the poor and volunteers to take part together in the Eucharist on this Sunday, in such a way that there be an even more authentic celebration of the Solemnity of Our Lord Jesus Christ, Universal King, on the following Sunday. The kingship of Christ is most evident on Golgotha, when the Innocent One, nailed to the cross, poor, naked and stripped of everything, incarnates and reveals the fullness of God's love. Jesus' complete abandonment to the Father expresses his utter poverty and reveals the power of the Love that awakens him to new life on the day of the Resurrection.

This Sunday, if there are poor people where we live who seek protection and assistance, let us draw close to them: it will be a favourable moment to encounter the God we seek.

NB: The entire message is available as a pdf on the e-nef at the page of this article.

Father Raimondo Perlini scj

23 October 1937 - 27 October 2017

A missionary with a great heart

Someone wrote: "Death, the last mass of the priest." Fr. Raimondo Perlini "celebrated" his last "Mass" at Lecco Hospital (Italy) on Friday 27 October 2017. After 80 years on this earth, he rendered his soul to God.

I would like to apply in his case the words that St. Paul wrote to his disciple Timothy at the end of his life: "Me, in fact, I am already offered in sacrifice, the moment of my departure has come. I led the good fight,

I finished my race, and I kept the faith. I have only to receive the crown of justice: the Lord, the just judge, will deliver it to me on that day." That day, for Father Raimondo arrived. He finished the race of this earth, he fought the good fight of the Gospel, he poured, and he gave his life as an offering to God. Now the Lord will certainly reward him because he was a faithful servant. We have celebrated his funeral in the church of Paniga this Monday, 30th October with 22 Betharramite brothers, the parish priest of Don Battista, the chaplain of the retired home of Morbegno Don Riccardo, and the many people who loved him. He rests today in the Paniga cemetery near his mother Maria.

Fr. Raimondo Perlini was born in Paniga de Morbegno on 23rd October 1937. As a child, he heard the voice of the Lord who called



Fr. Raimondo Perlini scj, surrounded by Frs Thinakorn, Chokdee and Chan

him to serve him in a special way in religious and priestly life. He said: "Here I am, Lord" like Jesus, our Lord, making himself human, as did St. Michael Garicoits, who said, "Here I am, O God, without delay, without reserve, without return, by love. Here I am! And Raimondo in 1948, following the example of Father Pierino Donini of Desco and Father Celeste Perlini of Paniga, he entered the seminary of Colico, like many of us. His vocation matured in prayer and study, and he became a Betharramite religious in 1955. He was ordained priest on June 13, 1963. He left immediately after to our mission in Thailand (Siam, it was called at the time). I lived with him in the seminary for three years, from 1960 to 1963. I admired and envied him for the great step that he took to give his life to the Lord by carrying the proclamation of the Gospel to so many

guidance of the Betharramite religious who reside there: Fr. Fernandes da Silva SCJ and Fr. Gilberto Ortellado SCJ.

Let us pray for our newly-ordained deacon and place him under the loving look of our father, Saint Michael Garicoïts and the maternal intercession of Our Lady of Betharram.



Un new Novice Master ► The Community of the regional novitiate of Adrogué has lately experienced a great joy! In fact, after the appointment of Fr. Daniel González SCJ as regional superior, the formation community was waiting for a new novice master. A few days ago, Fr Osmar Cáceres Spaini scj, of the Vicariate of Paraguay, was appointed as novice master of the Region by the superior general. On Thursday, October 5, the novices and the religious community welcomed him with great enthusiasm. During the dinner they also expressed their gratitude to Fr. Daniel for his service as novice master for several years. On Sunday, October 8, Fr. Osmar, who had been a novice in this community, was introduced to the community in the Chapel of the Holy Family. Many smiles and hugs from people who remembered him since the time of the novitiate and a great joy for the Paraguayan people who live in the area and are part of the community.

Now he begins the journey with the novices by preparing the first week of the Spiritual Exercises. We keep him in our prayer.



Thailand

Feast in the village ► On September 30, in the presence of Mons Francis Xavier Vira Arpondratana, Bishop of Chiang Mai, there was the celebration of the feast of the Patron Saint of the scj parish in the village of Ban Khun Pae, dedicated to the Archangel Raphael. About 400 people from the Karen ethnic group attended this event. The Bishop and the people were welcomed by Fr. John Chan Kunu scj, Regional Vicar and from the parish priest, Fr. Tidkham Jailertrit scj, along with other brothers. Bishop Francis Xavier expressed his gratitude to the Betharramite religious for the work they have been carrying out for over 50 years in the Chiang Mai Diocese.



In memoriam

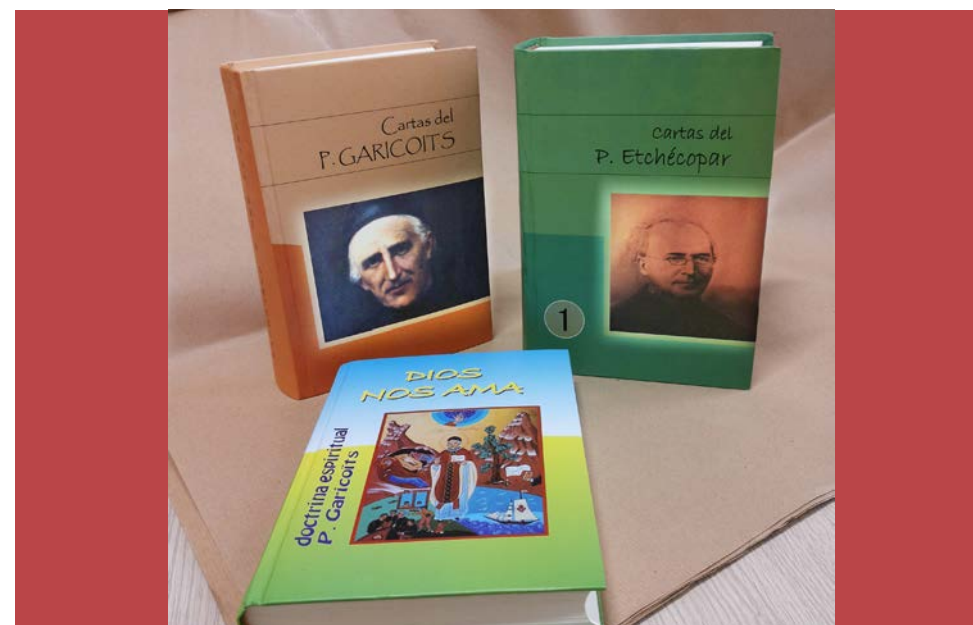
On Tuesday, October 17, **Mr. Ignazio Martinelli**, 85-year-old, brother of Fr. Romano Martinelli SCJ, of the community of Albavilla, returned to the Father's house. We join Fr Romano and his family in praying for the repose of the soul of their dear one.

The Betharramite library gets richer

TWO MORE VOLUMES HAVE JUST BEEN RELEASED BY THE FR AUGUSTE ETCHÉPAR REGION, AT THE END OF A LENGTHY WORK OF TRANSLATION AND REVISION CONDUCTED BY FR ANGELO RECALCATI AND FR GUSTAVO AGÍN SCJ, AND BASED ON THE PREVIOUS TRANSLATION MADE BY FR MIGUEL MARTINEZ FUERTES SCJ.

THE BETHARRAMITE LIBRARY IS NOW ENRICHED WITH THE SPIRITUAL DOCTRINE IN SPANISH, WITH THE LAYOUT BASED ON THE NEW FRENCH EDITION DEVISED BY FR BEÑAT OYHÉNART SCJ, AND THE FIRST VOLUME OF THE CORRESPONDENCE OF FR AUGUSTE ETCHÉPAR SCJ, "THE SECOND FOUNDER" OF THE CONGREGATION, WITH THE SAME PUBLISHING GRAPHICS AS THOSE USED FOR THE LETTERS OF SAINT MICHAEL; THIS SHOWS THE HARMONIOUS UNITY OF THE SOURCES OF OUR SPIRITUALITY

GOING OUT TO DRINK AT THE SPRING (GENERAL CHAPTER 2017)



The release of the second volume of the Correspondence of Fr Auguste Etchecopar has been already announced.

NOTICES FROM THE GENERAL COUNCIL

THE DATE OF THE MEETING OF THE GENERAL COUNCIL, PLANNED FROM 6 TO 8 NOVEMBER, HAS BEEN CHANGED: IT HAS BEEN EXTENDED UNTIL NOVEMBER 10. MANY DOSSIERS HAVE BEEN SENT TO THE SUPERIOR GENERAL. THAT IS WHY THIS ISSUE IS FULL OF (GOOD) NEWS.

Final Professions

On November 6th and 7th 2017, the Superior General, Fr. Gustavo Agín scj, admitted to final profession, with the consent of his Council, four brothers of the Saint Mary of Jesus Crucified Region:



Br. Shamon Devasia Valiyaveetil (left) & Br. Vincent Reegan Raj (right), from the Vicariate of India.

Br. Andrew Manop Kaengkhaio (right) and Br. Banjerd Stephen Chuensuklert-taweekul (left) from the Vicariate of Thailand



BIRD'S EYE VIEW OF THE CONGREGATION

Region



Regional Council

On Thursday, October 13, the Council of the Region gathered in the presence of Fr. Gustavo Agín scj, Superior General.

The Regional Council, called by the Regional Superior, Fr. Jean-Luc Morin scj, is composed of the Vicar of the Vicariate of Ivory Coast, Fr. Théophile Degni N'Guessan scj, the Vicar of the Vicariate of Italy, Fr. Piero Trameri scj, the Vicar of the Vicariate of France-Spain, Fr. Laurent Bacho scj, the Vicar of the Vicariate of the Holy Land, Fr. Pietro Felet scj. Fr. Tiziano Pozzi scj, Vicar of the Vicariate of the Central African Republic, could not attend the meeting because of the country's political situation.

In the morning, the members of the Regional Council shared a "narratio fidei" based on a letter of St. Michael followed by the Eucharistic celebration in the oratory. During the Council, Fr. Gustavo gave some formative inputs on the role and the tasks of the Regional Vicars and the Regional Council, as requested by the recent General Chapter.

An international face► "Betharram is not a Congregation of the Pyrenees Region, it is an International Congregation!" This was an expression voiced by a faithful who participated in the Sunday Mass of 15 October at the Shrine of Betharram where the Superior General presided over the Eucharist with the Regional Council.

Fr. Gustavo Agín scj, from Argentina, was surrounded by three African brothers, three Europeans, one Asian and one from the Middle East. This was a clear sign for the assembly

celebrating this week the World Missions Prayer. The flying camp wanted by Michael Garicoits is alive on the four continents that were well represented this Sunday at the feet of Our Lady of Betharram.

Region



Brazil

Ordination to Diaconate► On October 21, Br. Iran Lima da Silva SCJ was ordained as a deacon in the Saint Sebastian parish of General Carneiro (Sabará) by the laying on of hands of Mgr. Geovane Luís da Silva, Auxiliary Bishop of the Archdiocese of Belo Horizonte. Many faithful of the local ecclesial community participated in the celebration, along with Br. Iran's parents, one of his sisters, two nephews, his confreres, and a large number of friends from Belo Horizonte, Brumadinho, Passa Quatro and Paulinia. In his homily, the Bishop reminded Br. Iran that "God calls him to have an undivided heart in order to carry out his ministry with extreme diligence and charity, with and for the most needy of the People of God."

At the end of the celebration, in his thanksgiving speech, the newly-ordained deacon reaffirmed his commitment to be and remain with the people: "Blessed be God for your life! I was chosen among the people, I was with the people in my initial formation and will continue to serve the people, as a brother with my brothers and sisters, joyful in the faith that unites us." After the celebration, a dinner was served to all the people present, organized by the parish and the local community, under the

Appointments of Community Superiors

The Superior General, Fr. Gustavo Agín scj, with the advice of his Council, has approved the appointment of the following community superiors:

SAINT MICHAEL GARICOITS REGION

ITALY - **ALBAVILLA**: Fr. Alessandro Paniga (1st mandate); **LISSONE-CASTELLAZZO**: Fr. Giacomo Spini (1st mandate); **COLICO**: Fr. Angelo Riva (1st mandate); **PISTOIA**: Fr. Natale Re (1st mandate); **PONTE A ELSA**: Fr. Albino de Giobbi (1st mandate); **MONTEPORZIO - ROMA MIRACOLI**: Fr. Mario Longoni (1st mandate);

COTE D'IVOIRE - **DABAKALA**: Fr. Raoul Thibaut Segla (2nd mandate); **YAMOUSOUKRO**: Fr. Luc Martial (1st mandate); **ADIAPODOUMÉ**: Fr. Sylvain Dansou Hounkpatin (3^e mandat);

FRANCE/SPAIN - **BETHARRAM - NOTRE DAME**: Fr. Laurent Bacho (1st mandatet); **BETHARRAM - MAISON NEUVE**: Fr. Pierre Grech (2^e mandat) ; **ANGLET - SAINT-PALAIS**: Fr. Joseph Ruspil (1st mandate); **PAU**: Fr. Michel Vignau (1st mandate); **FUENTERRABIA**: Fr. Gerard Zugarramurdi (2nd mandate).

VEN. FATHER AUGUSTE ETCHECOPAR REGION

ARGENTINA/URUGUAY - **ADROGUÉ**: Fr. Francisco Daleoso (2nd mandate); **BARRACAS**: Fr. Sebastián García (1st mandate); **PASO DE LOS TOROS-MONTEVIDEO**: Fr. Eder Chaves Gonçalves (1st mandate);

BRAZIL - **PASSA QUATRO**: Fr. Wagner dos Reis Azevedo (1st mandate); **PAULINIA-VILA MATILDE (SP)**: Fr. Wagner Aparecido Ferreira (1st mandate); **SERRINHA**: Fr. Francisco José de Paula (1st mandate); **SETUBINHA-SABARÁ**: Fr. Gilberto Ortellado (1st mandate);

PARAGUAY - **SAN JOSÉ-ASUNCIÓN**: Fr. Osvaldo Caniza (1st mandate starting from February 2018); **LA COLMENA**: Fr. José Miguel Larrosa (1st mandate starting from February 2018); **CIUDAD DEL ESTE**: Fr. Javier Irala (1st mandate); **LAMBARÉ**: Fr. Raúl Villalba-Maylín (1st mandate starting from February 2018); **SAN JOSÉ APOSTOLICO**: Fr. Carlos Escurra (2nd mandate).

Presentations to diaconate

The Superior General, Fr. Gustavo Agín scj, decided to present to the minister of diaconate the brothers Shamon Devasia Valiyaveetil and Vincent Reagan Raj, of the Region Saint Mary of Jesus Crucified (Vicariate of India).

Presentations to priesthood

On November 7th, 2017 the Superior General, with the consent of his Council, decided to present to the minister of priesthood our deacons Sommai John Bosco Sopa-Opaad and Alfonso Prasert Pitakkiriboon from the Saint Mary of Jesus Crucified Region (Vicariate of Thailand).



Brother Sommai John Bosco Sopa-Opaad scj

Brother Alfonso Prasert Pitakkiriboon scj

Saint Michael Garicoits

It is my duty to encourage you with all my heart, to live in the joy of the Lord and to manifest it in your behaviour, in your relationship with God, with your neighbor and with yourselves, just like Our Lady

(DS § 123)

Saint Michael Garicoits Region

After consultation of the Regional Superior, Fr Jean-Luc Morin scj, and with the consent of his Council, the Superior General, Fr. Gustavo Agin scj, has appointed **Fr. Tiziano Pozzi scj, First Vicar**, and **Fr. Jean-Marie Ruspil scj, Regional Bursar**.

New communities

Saint Michael Garicoits Region

Community of Monteporzio-Miracoli

The Superior General with the consent of his Council, has approved the closure of the Communities of Roma-Miracoli and Monteporzio-Pozzaglia-Montorio and the opening of the Monteporzio-Miracoli Community in order to "boost the cooperation between the two houses, give more opportunities for the religious and apostolic animation for Betharram".

Community of Castellazzo-Lissone

The Superior General has also approved the closure of the community of Lissone and the opening of the Lissone-Castellazzo community. This merging of the two communities gives a satisfactory solution to the situation of the Religious of the residence of Castellazzo, left without any community link after the closure of the Milano-Sant'Ilario community.



Vicariate of Italy



Ven. Fr. Ausguste Etchecopar Region, Vicariate of Brazil

Community of Setubinha-Sabará

The Superior General, with the consent of his Council, has approved the opening of the Setubinha-Sabará community (Teófilo Otoni diocese/Setubinha archdiocese), with its residence in Setubinha.

The main reasons for this decision: to foster the cooperation between our missionary presences (one in an urban zone and the other in a rural area) and to be involved in the diocesan pastoral work in one region suffering a severe shortage of priests ready to go to this places of mission.

Community of Serrinha

The Superior General has also approved the acceptance of the "Good Shepherd" Parish at Serrinha (Serrinha Diocese) after taking responsibility ad experimentum for a period (since 2015). The Superior General has also approved the opening of the community who will reside there and will take care of a numerous and young population who are expecting a lot from the Church.

